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Greifswalder Studien. Theologische Abhandlungen HERMANN CREMER zum 25 jährigen Professorenjubiläum dargebracht. Gütersloh: C. Bertelsmann, 1895, 358 pages, 8vo. Price M. 6.

It is not more than a twelvemonth since the pupils and friends of Professor Weizsäcker, of Tübingen, celebrated his jubilee as docent by the publication of a volume of special researches in the department in which that savant is a recognized authority. While the essays there published were an excellent index to the methods and manners of the best theological investigation from the more liberal point of view, the present memorial volume brings twelve "studies," which in an equally satisfactory manner represent the ideas and ideals of the conservative school. Both thus have individual as well as representative value. The only exception to the conservatism of these essays is the second, by Professor Giesebrecht, also of Greifswald, who from pages 37-81 discusses the "Fundamental Ideas on the Conditions of the Prophetic Calling." It is the writer's object to find a golden middle between the views of König and his supernaturalism and the naturalistic ideas of Kuenen on prophecy in Israel. The exposition shows strong leanings toward the latter. Thus he says, page 48, "By no means every prediction has been fulfilled." Again: "Modern criticism has made it evident that the purely supernaturalistic conception of divine revelation, which was the chief factor in the older type of orthodoxy, must be rejected and be supplemented by a view that does better justice to the human factor in the individual and national life of Israel," page 66. Still more positively is this tendency found in the following, on page 72: "To the consequences of these ideas belongs also the doctrine that Old Testament prophecy, when regarded in its historical origin, originated in exactly the same manner in which other prophecy arose. As it was the common opinion of antiquity that the gods had special intimate favorites to whom, while in ecstatic condition, they revealed their secrets, thus Israel thought that Jahve did this through the visions of the prophets. Without this general faith of the ancient world prophecy would not have originated in Israel, and certainly many of Israel's prophets did not get beyond the stage of natural predictions."

The other eleven essays, without exception, breathe a more conservative spirit. Of the strictly biblical investigations, one by Professor Oettli, on the "Cultus in Amos and Hosea" (pages 1-35), and one by Professor Zöckler, on "The Acts as the Object of Higher and Lower Criticism" (pages 102-147), easily stand out as articles of exceptional merit, though from a different point of view. The former is, strictly speaking, original research, the latter is chiefly a compilation; both are models of their kind. Oettli takes issue with the current criticism of the day in regard to the position of Amos and Hosea in relation to the cultus described in the Pentateuch, especially the Priest codex. After giving an historical survey of the times and a detailed examination of the pertinent passages in these prophets, he maintains that

they did not condemn the cultus as such, but merely condemned sacrifices and cultus as mere outward observance, practiced for the purpose of turning the heart to Jahve, and intended to supply the place of genuine worship and piety. Not the use, but only the abuse of the sacrificial system finds no favor in their eyes. He says (pages 33 f.): "The polemic of the prophets against the cultus is, however, not to be regarded as an absolute rejection, but leaves untouched the right of this cultus as based upon divine revelation, and as the expression of the covenant relation of the heart to Jahve for those times and the future." If Oettli's exposition is right he has pointed out a serious weakness in the reconstructive process of the new criticism of the Old Testament.

Zöckler is always interesting and instructive. He is doubly so here, where he develops the Blass theory concerning the double edition of the text of the Acts from the hand of the author, Luke, himself, explaining in this way the differences between the common text of the Western group of manuscripts and the variants and additions of the Eastern group, best represented in the Codex Bezae (D) and the Syriac version of Philoxenus. Zöckler is an enthusiastic advocate of the theory, and adds a mass of new material in its corroboration. The trend of the essay is to show that biblical criticism properly applied does not hurt or harm, but benefits the cause of conservative teachings.

Of the other articles a number treat of details of certain New Testament exegetical problems. Thus Professor Schlatter, generally recognized as in the very front rank of conservative New Testament scholars, contributes an interpretation of Mark 7:21-23. The leading thought is this: "Faith, even in its highest expression, is, according to the New Testament, not only useless, but even blameworthy, if it is not accompanied by obedience carrying out that which God commands."

There is some inner connection between the preceding and the problem discussed by Dr. Hausleiter, who asks: "What does the apostle Paul understand by Christian faith?" He analyzes especially the technical term, *πίστις χριστοῦ* (pages 161-181), and concludes that "faith of Christ" does not mean merely faith *in* Christ, but faith *produced* by Christ, *based upon* Christ, the genitive being thus not the objective, but that of origin. Of special value to Bible students is the article of Professor Victor Schultze, of Greifswald, easily the leading living Protestant authority on monumental theology who discusses "Roll and Codex," and, by noting the transition of the New Testament roll to the codex, furnishes valuable data on the history of the New Testament.

Other biblical essays in this collection are on the "Pauline Doctrine of Election or Predestination," by Dr. Dalmers; a splendid discussion on "The Man from Heaven," in 1 Cor. 15:47, by the brilliant scholar, Dr. Lütgert; an analysis of Phil. 2:12-14, by Docent Schäder. The other essays are dog-

matical or historical, the leading one being a criticism of the Ritschl school of theology by the younger Professor Cremer. But the whole volume is of exceptional interest to the close student of God's word.

G. H. S.

The Shorter Bible, chronologically arranged, being the Holy Bible abridged and with its readings synchronized for popular reading. By LUCY RIDER MEYER, A.M., M.D., Editor. With an Introduction by BISHOP JOHN H. VINCENT. New York: Hunt & Eaton, 1895. Pp. 963. Price, \$2.50.

We should welcome the Bible in any form, provided such form does not do violence to the general meaning of the text. The editor of this shorter Bible has used scissors and paste in a commendable manner, and has given as the result a book for popular reading. She attempts to set in parallel columns the history of the kingdom of Judah and of Israel. But the method will scarcely clarify the matter for the popular reader. The arrangement of the Psalms in chronological order presents some curious conjunctions. For the presentation of the best critical results of the day the book has no value whatever. But for popular use it may serve a good purpose in interesting some readers in the Bible as history and literature, and may lead to the use of the Bible as a whole, and further to the best works on its arrangement and interpretation. It can do little harm.

MR.

LITERARY NOTES.

THE MODERN READER'S BIBLE is "a series of works from the sacred Scriptures presented in modern literary form." Professor Moulton has captured or produced a good idea. The Bible is not interesting to large classes of people, even as literature. It is so full of archaisms in language, form, and thought that it is often quietly ignored. In fifteen beautiful little volumes, the arranger expects to present in literary form on the basis of the Revised Version all of the books of the Old Testament, together with some apocryphal literature. Several have already appeared, which serve to show what the set will be when finished. Some of the arrangements add greatly to the clearness of the text, while others, at least to those familiar with the Bible, rather confuse the thoughts. *Biblical Idyls* presents in a very neat, helpful form the "Song of Solomon," "The Book of Ruth" and the apocryphal "Book of Tobit." The reason for certain forms and readings, etc., are stated in notes. *The Book of Job* is one of the choicest of the series. An elaborate introduction prepares the reader for a full appreciation of the following pages. The verse structure, though sometimes apparently stiff, still adds beauty and grace to page as well as to understanding of the theme and discussion. *Deuteronomy* gains much by its partition into speeches with